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"IN MEMORIAM."

THE LATE REV. JOHN ROAF.

TORONTO: MDCCCLXIII.

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17 & 19 KING STREET EAST.

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[The following articles—originally published in the *Toronto Daily Globe*, or *Canadian Independent*, are brought together in these pages, for convenient reference, as it is thought that very many friends would be glad to have in such a form, even so brief a narrative of some of the facts and incidents in the history of the departed. The half has not been told, and even should a more complete and therefore more fitting memorial of him be prepared, this humble and affectionate tribute to his memory will not cease to possess a value and interest to those who knew him intimately, and esteemed him most highly:—"his name is dear to them, and the remembrance of his many virtues and faithful ministry, precious."]

On Tuesday night, September 2nd, at his residence in this city, after a long and painful illness, died the Rev. John Roaf.

The intelligence of his decease will be received with regret, not only by many persons in Toronto, but by many throughout Canada. For the last ten years he has been afflicted with spasmodic asthma, which impaired his usefulness, and has at last brought him to the grave. In the fall of last year the disease became much worse than usual, and duing the winter and spring, Mr. Roaf was not able to leave his home. When the warm weather returned, he revived for a time, and was out of doors upon a few occasions; but it was apparent to his friends that he could not last the year out. Mr. Roaf was born on the 5th of January, 1801, at Margate, Kent, England, and was consequently at the time of his decease in his sixty-second year. Early destined for the ministry, he was sent first to one of the large schools in Horton, and afterwards to the Congregational College at Highbury, London, where he finished his academical education. Subsequently he was ordained to the pastorate of the Queen-street Congregational Church, Wolverhampton, Staffordshire, when, his talents having attracted the attention of the Colonial Missionary Society, he was selected in 1836 to act as their agent in Upper Canada, for the district west of Kingston. He arrived in Toronto in 1837, and commenced his ministry in connection with the Congregational Church then meeting in George-street, in the chapel now used by an Orange Lodge. At the time of his emigration to Canada, the Province was in the midst of great political excitement. The Clergy Reserve question had grown into importance, and the Colonial Missionary Society in selecting Mr. Roaf, did not lose sight of the advantage his controversial powers would give to the Nonconformist cause. His success proved the soundness of their judgment. Both by writing and speaking he agitated the question, and to him much of the credit of success belongs. His earnestness in the cause of reform, the fearlessness with which he advocated it, the constancy with which he pursued it, of course, made him many enemies. It was an exciting controversy, this of the Clergy Reserves, and hard blows were given and received. Mr. Roaf—as well befitted the pastor of a church with such traditions as the Congregation-

alists can boast—was in the thick of the fight, and came well out of it. Mr. Roaf was the possessor of a well trained, logical mind. He had great power of concentration, expressed himself in private, in the pulpit, and upon the platform, with ease and grace, and had a happy "knack," possessed by comparatively few men, of making his arguments so clear that they were comprehended by all, and generally, for the time being at least, carried conviction with them. For the nineteen years during which he was pastor of the Congregationalists in this city, he was one of the most popular preachers in it. The church grew and prospered under his charge, and loved and respected their pastor. Unfortunately, in 1855, he was overtaken by financial embarrassments, and he then resigned his pastorate. For some years previous to this event he was afflicted with asthma, which growing worse, prevented his resumption of active employment. Several times during each twenty-four hours he was regularly seized with violent spasms. While they lasted it was with the utmost difficulty he was able to breathe, and besides being distressing to him, were most painful to on-lookers. His disease, too, prevented him lying down; so that previous to his last illness he had not been in bed for many years. He took rest in an arm chair with his head resting upon a table. Yet, notwithstanding this terrible affliction, he was always cheerful, and bore his trials with a fortitude known only to Christian men. Had his body been as vigorous as his mind, Mr. Roaf would probably have lived to a good old age, and have died honourably in harness, leaving a broad mark upon the history of Canada. This has been denied him. But the memory of the good he did in troublous times, and of the faithfulness with which he performed his ministrations, lives in the hearts of many who fought by his side, or who listened to his preaching of God's word. He leaves behind him a widow and a son and daughter.

The interment took place on the afternoon of Friday, September 5th. It was originally intended simply to have a short service at the late residence of the deceased, and thence proceed to the Cemetery; but at the request of the church of which he was formerly pastor, embodied in a resolution expressive of respect and and affection, it was decided first to have a brief service at the house, and then proceed to Zion Chapel, where a much larger number of persons could participate in the service. Accordingly, shortly before four o'clock, Rev. J. T. Byrne, of Whitby, commenced the family service by giving out the hymn commencing "Why do we mourn departing friends," after the singing of which Rev. Dr. Richardson read appropriate portions of Scripture, and Rev. Dr. Lillie offered prayer. The funeral cortege then formed, and slowly wended its way to Zion Chapel, where a large assemblage was already gathered. Among those present we noticed Rev. Dr. McCaul, Rev. Dr. Ryerson, Rev. H. J. Grassett, Rev. Dr. Jennings, Rev. W. Gregg, Rev. J. T. Byrne, Rev. J. Porter, Rev. W. F. Clarke, Rev. J. Unsworth, and Rev. Dr. Wickson.

The evercises at the chapel were commenced by the Pastor of the church, the Rev. T. S. Ellerby, who gave out the hymn commencing, "How blest the righteous when he dies;" after the singing of which he read suitable portions of Scripture, and then called on the Rev. W. F. Clarke, of Guelph, to deliver an address.

At the close of the address, prayer was offered by the Rev. Dr. Richardson, the hymn, beginning "Hear what the voice from heaven proclaims," sung, and the benediction pronounced by the Rev. Dr. Lillie. The procession then re-formed and proceeded to the Cemetery, where prayer was offered by the Rev. J. T. Byrne, and all that was mortal of John Roaf was consigned to the narrow house appointed for all living.

THE LATE REV. JOHN ROAF.

It is much to be regretted that the materials for a biography of the eminent servant of God whose name heads this article, are so exceedingly scanty, that only the briefest outline of a long and useful life can be gathered from them. The writer had hoped that something like an autobiography would be found among Mr. Roaf's papers, several of his friends having expressed a desire that he would place on record an account of the more important events in his career. Nothing of the kind has, however, been discovered. No vestige of a journal or diary even, has presented itself. Numerous letters from various correspondents, are in existence, and from these, on patient examination, interesting items might no doubt be gleaned, but such a task demands time. The only documents available for the present sketch, consist of a rough draft of application for admission to Hoxton Academy, and brief notes of answers to the usual ordination questions.

Mr. Roaf was born July 5th, 1801, at Margate, in the county of Kent, England. His father was at that time a naval officer. The family subsequently removed to Chatham, and became connected with the congregation of which the Rev. Joseph Slatterie was pastor. Mr. Roaf's early religious history is narrated in a most clear and interesting manner, in the documents just mentioned, which are indeed models of their kind, and well worthy of publication in full. They shew a maturity of view and distinctness of experience, such as are eminently desirable in all candidates for the christian ministry. A few extracts from the application for admission to Hoxton Academy, will justify these remarks, and give a clear idea of the way in which our lamented friend was brought to a saving knowledge of the truth. The paper is dated April 12th, 1819.

"Having from my earliest infancy been privileged with christian parents, I was early brought into a knowledge of, and habitual acquaintance with the doctrines of the gospel, and generally with the outward letter of the Scriptures. When very young, I was sent to a boarding-school, and there mixing with those who, like myself, were averse to any restraint or compulsion in matters of religion, I grew into a total disregard of everything which had even the form of godliness, so far as I considered prudent to avoid corporeal punishment; for the tutor, being himself a professor of religion, required all those under his care, to attend to the christian duties and means of grace. Having once taken an utter dislike to these restraints, I at last gave way to a disbelief of the Divine origin of the christian religion altogether, owing in a great measure to my inability to reconcile many things which seemed to me opposed to each other in the Word of God. The feelings of my mind at

this time I cannot adequately describe—struggles between sin and conscience —between the fear of the authenticity of Scripture, and hardened enmity to it, constantly harrassed my mind; yet early impressions could not easily be eradicated. But the Tempter awfully prevailed against me, and I entirely renounced any religious profession. In this awful state I continued for a length of time, and though the pious efforts of my parents did not reach my heart, yet they occasioned a considerable restraint upon my conduct, for I am not aware that my sentiments ever influenced my conduct to anything open, or notoriously improper. At a suitable period I was apprenticed to a printer in London. The company into which I was introduced by this change were principally, like myself, inclined not only to neglect but also to ridicule and oppose the cause of God. I was at this time in the habit of occasionally hearing the Rev. Mr. Howell, of Long Acre (Episcopal) Chapel, merely because I admired his ability. This servant of God, for several Sabbath mornings successively, confined his discourses to the subject of the natural depravity of man; by which I was led to see that what the Scripture said on this subject was perfectly accordant with my own feelings, and, thinking that none but an Omniscient Being could so exactly discover and pourtray the recesses of my heart, fear and conviction took the place of stubbornness and pride, and I could not avoid concluding that the Scriptures must be the revelation of the mind and will of God. I had many painful reasonings about the truths of Scripture, but on the Gospel plan I perceived at length a peradventure of hope, but on every other side, nothing but black despair. I was accordingly led to serious reflection on the evidences of Christianity, and the result was my conviction that its *internal* evidences, exclusive of any other, would not leave any doubt on the mind of a serious enquirer, and that my inability to comprehend many things contained in the Scriptures was more *my own defect*, than any in the inspired volume. I had yet much to learn. My views of Gospel salvation were indistinct, but I was sincere according to my knowledge, and experienced a degree of peace and satisfaction to which I had before been a perfect stranger. My first endeavour, therefore, was to make an atonement for whatever had been amiss in my former life, by using every exertion not only to counteract the bad influence my previous opinions might have had, but also to produce something more holy in myself. But after having for some time endeavoured to accomplish this end, and discovering more and more of my own depravity, I was obliged to give up all idea of any righteousness as of myself, and trust my salvation alone in the mercy of God in Christ. After some time had elapsed, I was pressed to attend the Barbican Sunday School, and was accordingly led to hear the Rev. Mr. Gore, and here, I think I may say, I found my home. The word preached on the first Sabbath of my attendance on Mr. Gore's ministry, was like 'a nail fastened in a sure place;' and I found increasing pleasure and I hope profit from my attendance at the above-mentioned place. A sermon from Is. xlii. 3, and another from Psalm xxv. 14, were peculiarly blessed to me. My thoughts were at length directed to the duty of publicly acknowledging I was on the Lord's side, by expressing my wish to join the Church, which I did, and was accepted. Thus the dealings of the Lord with my soul, in enlightening my darkness, by such apparently weak means, though uninteresting to others, appears no less than a supernatural and almost

miraculous work to myself; and though I am not, and do not expect to be any other than a sinner in the sight of God, yet I hope one thing I can say, that although 'I was blind, now I see.'"

Soon after uniting with the Church in Barbican Chapel, Mr. Roaf added to his labours in the Sabbath School, occasional preaching in work-houses and villages. A sense of duty to devote himself wholly to the work of the ministry sprung up in connexion with these activities, but at first his indentures as an apprentice presented an obstacle in his way. This was, however, removed by a dissolution of partnership on the part of his employers. Released from business engagements, he returned to his home in Kent, and in the course of a few months commenced a course of study at Hoxton. Early in his student life, and when only twenty years of age, he preached his first sermon at Wolverhampton, and was pressed to break off his preparatory studies and settle at once, in the sphere he afterwards filled with so much ability and zeal. Wisely declining to leave Hoxton until the completion of his course, he supplied the Wolverhampton Church every vacation, and was at length, in Sept., 1823, ordained as its pastor. The esteem which his early ministrations inspired, grew and strengthened under his settled labours, and for fourteen years he continued among the people of his early choice. During this period he was incessantly active, not only in the regular work of the ministry and pastorate, but in connexion with every enterprise calculated to glorify God and do good to man. He took an earnest part in the Anti-State Church controversy, on which he both lectured and published. A series of discourses on Romanism was also delivered by him, and published at the request of those who heard it. He was fearless and unwearied during the first cholera visitation, and in the capacity of Honorary Secretary of the Board of Health, was so assiduous that a testimonial to his valuable services was presented him in the shape of a piece of plate. His flock at Wolverhampton were greatly attached to him. Having, in 1827, declined an invitation to settle elsewhere, a warm letter of gratification at his decision and affectionate regard toward him was drawn up, to which the signatures of all the members were attached. After his removal to Canada, a valuable service of plate was forwarded to him as a token of affectionate remembrance, and when from financial reverses and broken health, he was understood to be in straitened circumstances, another present was made him by his old friends. The writer is witness to the warmth of affectionate interest with which some of Mr. Roaf's former flock who were present at the Union meetings in Birmingham last year, enquired after one, who, after the lapse of nearly a quarter of a century, is still lovingly remembered.

In August, 1837, the tender ties which bound the beloved pastor to his charge in Wolverhampton were sundered, for the sake of usefulness in a new country, and Mr. Roaf proceeded to the metropolis of Western Canada, as Agent of the Colonial Missionary Society, and minister elect of the Congregational Church, then assembling in George-street, Toronto. The writer well remembers his first appearance in a Toronto pulpit. His tall, erect form; open, manly countenance; and earnest, impressive manner, won immediate respect and confidence, and secured a hold upon the heart, which time has only served to strengthen, and which no subsequent circumstances, have in the smallest degree lessened. Some of his earlier sermons are indelibly

written on my memory, and stand associated with vivid recollections of the Holy Spirit's striving with a rebellious heart. To myself and many more his was a ministry of power and salvation. The rented chapel in George Street soon became too strait for the increasing congregation, and measures were accordingly taken for the purchase of a site and the erection of a new place of worship. At the laying of the foundation-stone, Mr. Roaf delivered an address which was afterwards published in Tract form, entitled, "Outlines of Congregationalism." He retained the pastorate of his Toronto flock for a period of eighteen years, and received from time to time gratifying tokens of attachment and esteem from them. Shortly after his settlement he was requested to sit for an oil painting, which was presented to him with a letter expressive of regard. This likeness was admirably executed, and recalls most vividly his appearance during his earlier ministry in Toronto. When on the eve of departing for a visit to England in 1842, his Bible-class requested his acceptance of a handsome travelling writing desk, which he continued to use constantly until his death. In 1849 he and Mrs. Roaf were invited to tea by the Sabbath School teachers, when the former was presented with a beautiful copy of Kitto's Pictorial History of the Holy Land, and the latter with Duncan's Sacred Philosophy of the Seasons. Some time afterward, on the 25th of April, 1851, the Church and Congregation presented a handsome gold watch and chain to Mr. Roaf, and a gold chain and pencil to Mrs. Roaf. In August, 1855, at the laying of the foundation of Zion Chapel by Mr. Roaf, a beautiful silver trowel with a suitable inscription was presented to him. These tokens of respect and esteem were highly prized by him, and are recalled by his family and friends with much satisfaction, now that he is no more.

Mr. Roaf entered with enthusiastic interest into the Colonial Missionary Society's work in Canada, seconding most earnestly and efficiently the plans of the Society's first secretary, Algernon Wells, of honoured memory. It must be confessed, however, that the work of Congregationalizing Canada did not go on so successfully as might have been wished. Various difficulties arose, the most serious, perhaps being a want of confidence and harmony among the missionaries themselves. Things appeared at one time extremely promising, and there are those who think that that period was the tide, which taken at the turn, would have led on to fortune, and that the opportunity then lost, has never offered since. Dissatisfaction with the agency *regime* led to its discontinuance, and the adoption of a coöperative missionary scheme, which developed at length into the arrangement now existing. Mr. Roaf never augured well of this change, and partly from this cause, and partly from the reception into the Canadian Congregational Union, of a second Church in Toronto, organized by seceders from that of which he was pastor, he ceased to take an active part in our general denominational proceedings—a circumstance much to be regretted, and which in our feeble state tended to increase weakness and discouragement. Financial embarrassments and failing health having at length compelled his retirement from the ministry and pastorate, he was for a considerable time in comparative obscurity, prevented by physical weakness and other circumstances, from any active public part in denominational matters. His last prominent engagement in connexion with the movements of our body, was on the occasion of the writers's designation

as a missionary to British Columbia, when Mr. Roaf gave the charge—an address which, though delivered under evident pressure of bodily weakness and pain, was replete with weighty counsel, strikingly autobiographical, and, on the whole, a most memorable effusion; not to be soon forgotten by any one who heard it, least of all by him to whom it was specially addressed.

For several years, Mr. Roaf was a constant and acute sufferer from disease of a complicated nature; but a good constitution, combined with great strength of will, Christian patience, and the cheerfulness inspired by Gospel hope, protracted his life much longer than his friends could have anticipated. Seldom, indeed, has such bravery and contentment amid acute and long-continued physical pain, been manifested. He was a remarkable and instructive instance of what fortitude of will and the abounding grace of God can do for a sufferer. It was delightful to behold in him how grace could triumph over nature, and the spirit rise triumphant above the weakness and anguish of the body. There was in him a most visible progress of sanctification, as he endured stage after stage of suffering in that fiery furnace of affliction wherein it pleased God to refine him from earthly dross, and fit him for a holy heaven. Expressions of trust in God, and calm acquiescence in his holy will—nay, of joyful delight in his providential dispensations—often fell from his lips, but never a murmur or complaint. During the last few months of his life, it was evident that the strong frame was breaking up, and the end gradually drawing near. Still he bore up wonderfully. He was only confined to bed about a fortnight, slowly sinking, until at length he breathed his last—so gently, that it was only from the bosom ceasing to heave, that those who stood about him became aware of his departure. Several times during the last few days of his life, he spoke of his consciousness of the Saviour's presence with him, and always referred to his approaching dissolution with the utmost composure. Indeed it was remarked by those who listened to these expressions, that he evidently regarded death more in the light of a duty to be performed, than of a trial to be dreaded. He anticipated the event as quietly as though it were but an ordinary circumstance. His farewells were taken, and his parting counsels given, with perfect calmness, and to the last his cheerfulness completely triumphed over feebleness and pain. Language, he said, was inadequate to describe the happiness God gave him in those last hours. Without a question or a hesitating doubt, he was enabled to commit himself and all his interests to Christ. Emphatically his end was *peace.*

> "So fades a summer cloud away,
> So sinks the gale when storms are o'er,
> So gently shuts the eye of day,
> So dies a wave along the shore."

The event occurred on Tuesday night, Sept. 2nd, and on the following Friday the remains were committed to "the house appointed for all living." A brief funeral service was held at the dwelling, conducted by the Rev. Drs. Richardson and Lillie, and a service of greater length at Zion Chapel, where a large assembly convened to pay the last tribute of respect to an old citizen and distinguished Christian minister. The service at Zion Chapel was presided over by the pastor of the church, Rev. T. S. Ellerby, and consisted of singing, reading the Scriptures, an address, and prayer. Besides the pastor,

Rev. Drs. Lillie and Richardson, together with the writer, took part in the exercises. On proceeding to the cemetery, the body was committed to the tomb, and prayer offered by the Rev. J. T. Byrne, of Whitby. A funeral sermon was preached on the following Lord's Day evening, in Zion Chapel, by Rev. Dr. Lillie.

Mr. Roaf was no ordinary man. Gifted by nature with a mind of great vigour, comprehension and versatility, he enriched it by extensive reading and deep thinking. He was original, independent and self-reliant. His intellect was many-sided. He did not confine himself to one class of ideas, or to one phase of a subject. Nature and education would probably have made him a lawyer and a statesman, had not grace made him "a good minister of Jesus Christ." He had a taste for business, and great aptitude for public enterprises. These adaptations and tendencies were, it must be confessed, a snare to him, and, in conjunction with an over-confiding spirit, betrayed him into financial difficulties, which clouded his latter years with much poverty and trial. The tongue of scandal made itself busy with his business transactions, and many unjust aspersions were cast upon him. The Scripture declaration, "Men will praise thee when thou doest well to thyself," has its truthful counterpart in the unscrupulous things which are sure to be said if one is unfortunate. There is scarcely anything so guilty in the eyes of some people as *want of success*. Whatever business faults Mr. Roaf had, they did not include lack of uprightness and integrity. Errors of judgment he doubtless committed; not the least of which was that of allowing himself to be drawn into commercial entanglements. It is only right to state that investigation into his transactions on the part of the Church, resulted in his honorable acquittal of all moral blame, as a resolution on record very distinctly testifies. Had all with whom Mr. Roaf dealt, been as upright and straightforward as himself, he would have escaped those difficulties which so marred the peace and comfort of his later years.

Mr. Roaf possessed many admirable qualities. He was not only one of nature's noblemen, but one of grace's noblemen too. He was frank and open, confiding and unsuspicious to a fault. Opposition to his opinions made no difference in his esteem for a person, provided the opposition were honorable and manly. He was imbued with an earnest love of liberty. On his arrival in this country, the struggle for civil and religious freedom was at its height, and he threw himself boldly into the midst of the strife. In times that tried men's souls, he stood up firm and undaunted, and resisted official intrusion into the realm of conscience. Only those who were most intimate with him at that period, know what Canada owes to his earnest, untiring advocacy of those principles which are now happily established among us. Stupid people condemned him as worldly and fond of politics, at a time when he was labouring with a diligence of which few had any conception, to get rid of all vestige of the union between church and state, and set religion in our Province forever free from worldly trammels. A thorough Nonconformist, and warmly attached to the Congregational system of church polity, he was always ready to avow and defend his principles. A Catechism on Church Government, prepared by him many years ago, at the request of his denomination, is one of the best compends on that subject which has ever appeared in print. Yet he was far from being a bigot. No man entered more

heartily into catholic enterprises, or was more ready to show a fraternal spirit toward other bodies. The U. C. Bible and Tract Societies owe much to his zealous efforts. A good platform speaker, he was ever ready to lend his advocacy to any worthy cause. He was for some time the First Vice-President, then President of the Toronto Temperance Reformation Society (of which Society he was the founder), and consistently maintained its principles while he lived. He was a deep student and faithful expounder of the word of God, prompt and able alike in the defence of truth and the overthrow of error. His abilities as a controversialist were of no mean order, as his "Lectures on the Millenium" and "Sermons on Baptism" testify. He loved the simplicities and vitalities of the Gospel, but had no patience with a theology of the *negative* stamp. Preaching, to meet his approval, must deal with human depravity, salvation by faith in Christ, the freeness and sovereignty of divine grace, and kindred themes. Moral essays and clap-trap subjects, he deemed wholly out of place in the pulpit. Those truths which he had found to be "the power of God unto salvation" in his own experience, he delighted to preach to others, and did so with great zest and power until within a few weeks of his death. However humble the building, or small the congregation, he was manifestly in his element when preaching "the unsearchable riches of Christ." His opinions were most decidedly Calvinistic, but he vehemently opposed the hyper-calvinism which abrogates the moral law, and had no sympathy with the limitarian-calvinism which narrows down the design of the atonement to the elect. "God sovereign, and man free," was his motto in reference to these points. As an Independent, he was perhaps extreme in his views, being morbidly jealous of anything approaching to "holy orders," official prerogatives, or ecclesiastical supremacy. He regarded councils as semi-presbyterial courts, and viewed with a degree of distrust some of the arrangements of Congregational Unions and Associations. He believed that all organization on the part of Christian men outside the church, should be for advisory purposes alone. While in circumstances to take part in the public movements of his denomination, he was looked up to as a leader, and was foremost in every good work. When, through broken health, he was no longer able to take a prominent place, his opinions and counsels were still regarded as of great value. But while thus known to a large circle of friends, it was only those who enjoyed the privilege of close and familiar intimacy with him, who thoroughly understood his character, and appreciated his worth. Those who knew him best remember now many weighty words of wisdom, and precious seasons of communing, never to be renewed until our weary souls shall sit down along with his on that "green and flowery mount" above, where the saints shall rest after the toils and sorrows of their earthly pilgrimage. Of that inner circle of attached and intimate acquaintances, the writer may perhaps without presumption speak as a representative; and it is not blind admiration, still less empty flattery, to say of our lamented and revered friend,

> "He was a man, take him all in all;
> We ne'er shall look upon his like again."

It is a joyous thought, however, that he will be one day restored to us with all his excellencies brightened and all his defects removed, and that those who have enjoyed companionship *in* Christ on earth, shall renew that companion-

ship *with* Christ around the throne! When we think of the loved ones who are no more with us here, let us comfort ourselves by singing, with good Richard Baxter:

"As for my friends, they are not lost;
The several vessels of Thy fleet,
Though parted now, by tempests tossed,
Shall safely in the haven meet!"

W. F. C.

WOLVERHAMPTON,—REV. J. ROAF.

Copy of a Resolution expressive of sympathy and condolence with Mrs. Roaf, widow of the late Rev. J. Roaf, of Toronto, passed unanimously at the Church Meeting held at Queen Street Independent Chapel, Wolverhampton, on Thursday, the 9th day of October, 1862.

Moved by the Rev. T. G. HORTON, chairman, seconded by Mr. W. CLIFFORD.

That this Church have heard, with feelings of deep sympathy and sorrow, of the long illness and eventual death of one of their earliest pastors and ministers, the Rev. J. Roaf, for some years resident in Toronto. And that it desires respectfully and affectionately to assure his once beloved wife, but now sorrowing widow, of its deep and sincere sympathy with her, and with her now fatherless children, in the painful bereavement which has deprived them of their earthly head. This Church delights to testify to the zeal and ability with which the late Mr. Roaf ministered in holy things, in Queen Street Chapel, Wolverhampton, during the fourteen years of his pastorate there, and would respectfully record the fact, that ever since the time of his removal from them, his name has been dear to them, and the remembrance of his many virtues and faithful ministry, precious. Not a few owe their salvation instrumentally to him—some of whom have gone before to welcome him to heaven, while others remain behind desirous of glorifying that Great Name which he always delighted to honour. This Church has heard with thankfulness to God of their late friend and brother's success in the gospel in another land, and while grieved to be told of his severe sufferings during the latter part of his life, it is cheered to know that these sufferings were borne by him with most exemplary patience and submissiveness; truly of him it may be said, "that he has rested from his labours, and his works do follow him." Finally, this Church sincerely prays that the wounds of the widow's heart may be soothed and bound up by the great Physician of souls, and that her dear children may long be spared to her, imitating their father's excellencies, and following him as he followed Christ.

In the above expressions of deep Christian sympathy and earnest prayer, the members of the Church at Snow Hill desire respectfully to join.

Signed for the Church at Queen Street,
THOMAS G. HORTON, *Pastor*.

Signed for the Church at Snow Hill,
JOHN PARNELL PALMER, *Pastor*.